

A

SERMON,

DELIVERED

AT THE FUNERAL

OF THE

Reverend ALFRED V. BASSETT,

PASTOR OF THE UNIVERSALIST SOCIETY IN DEDHAM.

BY THOMAS WHITTEMORE.

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“DREADFUL DEATH. A more melancholy instance of suicide probably never occurred in this region, than that which it is now our painful duty to record. The Rev. ALFRED V. BASSETT, Pastor of the Universalist Society in this town, committed suicide on Monday night, December 26, by cutting his throat with a razor! The following particulars, as we learn from a friend of the deceased, are substantially correct. Mr. Bassett had been unwell several days with the prevailing influenza, and complained of a pain in his head, from which it is supposed that a fever on his brain produced that derangement of mind which caused him to commit the fatal deed. After retiring on Monday night, he arose and extinguished the light, which had been left burning in consequence of his illness. The individual who lodged with him, about 11 o'clock, being aroused by the struggles and groans of the deceased, he hastened to alarm the family, and the poor man was found lying on the floor, struggling amid the agonies which thirty minutes after terminated in death. It appeared that he had drawn the razor on both sides of the throat, cutting very deeply on the left side. Mr. Bassett was 25 years of age, a native of Atkinson, N. H. and had been settled in this town two years. He was a young man of respectable talents, and by his amiable manners and kind disposition, had won the esteem of many, who are now called to unite with his relatives and friends in mourning his untimely exit.”—*Dedham Advocate*.

SERMON.



PSALMS XCVII. 1, 2.

“The Lord reigneth, let the earth rejoice; let the multitude of isles be glad thereof. Clouds and darkness are round about him: righteousness and judgment are the habitation of his throne.”

THAT there is a Being who created all nature, and whom all nature obeys, few persons deny. From the untutored savage in the wilderness up to the profoundest philosopher—from the degraded Hottentot to him in whose mind nature has displayed her most brilliant gifts, all, with rarely an exception, have acknowledged the existence of a God of boundless power and wisdom. The evidences of his existence appear all around us. The heavens declare his glory, and the firmament showeth forth his handy work. He rides upon the whirlwind and directs the storm. The earth is full of his goodness. Which way soever we turn our eyes, we see the proofs of his boundless power and skill. Wherever we commence to reason concerning the divine existence, the result is invariably the same. If we begin with the minutest atom, with the frailest insect, with the poorest specimen of human skill, we come to the same conclusion; we trace things from effect to cause through successive parts of the great chain of being, until the powers of reason are suspended, as the only resting place, at the cause of all things—himself uncaused. This is God.

In the words laid before you at this time it is asserted,

I. That God governs the world. “The Lord reigneth.”

II. That there are many things in the divine government inscrutable to human wisdom, the design and end of which human wisdom cannot see. “Clouds and darkness are round about him.”

III. That notwithstanding “clouds and darkness are round about him,” and human wisdom some times cannot readily discover the reasons of the divine government, yet there is one thing of which we may be certain, viz. that righteousness and justice are mingled in all its dispensations. “Righteousness and judgment are the habi-

tation of his throne," i. e. his throne is founded in justice and righteousness.

IV. The government of God, when properly understood, is a source of joy and gladness. "The Lord reigneth, let the earth *rejoice*; let the multitude of isles be glad thereof."

That God governs the world, is a fact which will not be disputed by any one who acknowledges the divine existence. 1. The Bible asserts it. David says, "God sitteth upon the throne of his holiness." Psalms xlvii. 8. "The Lord reigneth; he is clothed with majesty: the Lord is clothed with strength, wherewith he hath girded himself, the world also is established, that it cannot be moved. Thy throne is established of old, thou art from everlasting." xciii. 1, 2. 2. The government of God over the natural world is proved from the order and regularity with which every thing in nature proceeds. He hath established fixed laws, which nothing but himself can alter. The sun, and every part of the system belonging to it, is governed by those laws. He furnishes them light and heat, as they wait upon him to receive the blessings he dispenses. They always move in their proper orbits, preserving their distances from their common centre and from each other. No jar, no interruption, no failure was ever known in the vast machinery which God hath made. How great doth the Creator appear, when seen through the medium of his works. Well might David say, "when I consider thy heavens, the work of thy fingers; the moon and the stars which thou hast ordained; what is man that thou art mindful of him, and the Son of man that thou visitest him?" Psalms viii. 3, 4. No mind hath such views of the majesty of the great eternal, as that of the man who hath walked the fields of science, and seen with a philosopher's eye, the displayed heavens above. The mind is irresistibly carried up, until it is lost in the contemplation of boundless wisdom, love and power. The language of the immortal poet is fit to give vent to the feelings which such a scene is calculated to inspire.

"These are thy glorious works, Parent of good,
Almighty, thine this Universal frame,
Thus wondrous fair; thyself how wondrous then,
Unspeakable! who sitt'st above the heavens,
To us invisible, or dimly seen
In these thy lower works. Yet these declare,
Thy goodness beyond thought, and power divine."

The government of God over the *moral* world, is no less certain than his government over the natural world. He rules men as well as things; animate as well as inanimate matter; nor is there less wisdom displayed in the one than in the other. "The Lord God omnipotent reigneth," Rev. xix. 6. The irresistible government of God is expressed in the book of Job, as follows: "When he giveth quietness, who then can make trouble? and when he hideth his face, who then can behold him? whether it be done against a nation, or against a man only." xxxiv. 29. The prophet Daniel asserts the undisputed dominion of Jehovah over mankind. "He doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, what doest thou?" iv. 35. Paul's language is of the same import, when he saith, that God "worketh all things after the counsel of his own will." Eph. i. 11. There are some who are perfectly willing to admit the undivided dominion of Jehovah over all the natural world, but who will not allow, what Daniel evidently declares, that he doeth according to his will among the inhabitants of the earth. We see as little reason to doubt the one truth as the other. It is thought there are imperfections in the moral system which could not have proceeded from the hand of God; sin presents an insuperable obstacle in the way; the offences of men, wrath, hatred, malice, murder, suicide, misery, the sicknesses of little children, the afflictions of the righteous,—all these things are so many evidences, that though God reigns in the natural world, he cannot be said, except in some qualified sense, to reign in the moral world. But people arrive at this conclusion, as we think, because they separate the great ends and purposes of divine government from the means by which they are produced. What they call imperfection is order; and judged to be imperfection by them, because they do not connect with it the ultimate design of God in ordaining it. They reason from a part of the system only. They would arrive at the same result in regard to the natural system, if they reasoned concerning it in the same manner, supposing a part to be the whole, or judging of means disconnected from the ends to be produced by them; and by this process of reasoning it would at last come out, that God doth not reign at all, either in the natural or moral world. Such a conclusion as this would differ from Atheism in nothing but a

name ; and it would leave man, like the mariner without compass or helm, to be tossed upon the boundless ocean of chance. But the text declares that the Lord reigns ; and it means in the moral system, since men are called for this reason to rejoice and be glad.

II. The text justifies the conclusion, that there are some things in the divine government which are dark and inscrutable, the design and end of which human wisdom sometimes fails to see. "Clouds and darkness are round about him." The figure here is beautiful. It represents the throne of Jehovah as being hidden from men's sight—it is enveloped in clouds and in darkness ; but there is no less a throne because men cannot see it. Sometimes we cannot see the sun ; yet none but a madman would think of doubting the existence of that bright orb, because "clouds and darkness were round about him."

In all ages of the world there have been men who have been unreconciled to the will of Jehovah, who could not see the propriety and justice of the divine administration. To them the throne of God was enveloped in "clouds and darkness." Jacob complained unto Pharaoh, that few and evil had the days of the years of his life been. When his children were taken away, and carried into Egypt, he repined against the will of heaven, and said "all these things are against me." None are so liable to mistake the dealings of God, and misunderstand his government of the world, as those who are afflicted with a constitutional melancholy. They see every thing through their dim and diseased vision ; and all the world seems to bear the color which rests only on the medium of their sight. Cowper, the celebrated English poet, was a man precisely of this character. Endowed with a great genius, a rich fancy, the rarest talents, it was his misfortune, humanly speaking, to be always viewing the dark side of earthly affairs. That theology which places upon the throne of the universe an implacable tyrant, was congenial with the gloominess of his soul, and he embraced it. Throughout his life he was in constant fear that God would snatch him from the earth, and plunge him into eternal sorrow. Such a state of mind unfitted him either for living or dying. He gave up all temporal concerns, and once or twice was saved from suicide by a mere accident. There are many, who though not driven to the same extent of sorrow, find it very difficult to account

for what they regard as imperfections in the divine government, or, in other words, as things over which the Deity has no control.

The prevalence of vice in the world they find it difficult to reconcile with the divine rectitude and benevolence.

The sickness and pains of the good, more particularly of innocent infants, who suffer every moment they breathe, they regard with the same objections.

The mental afflictions of many are very keen. They mourn over sin, and the distresses of mankind; the more benevolent their hearts, the more they suffer: the sorrows of the parent for a prodigal son, or a dissolute daughter, which are even worse than death itself, these are things which some regard as subject to like objections.

The prostration of the finest minds by insanity, whereby persons have been left to drag out a miserable existence, the anxiety of all their friends, or in an unsuspected moment to lay hands upon themselves, and hurry themselves from the earth, these things are objected to in the same manner.

Lastly, the death of our most promising friends, the examples of society and the comfort of all around them; the beloved son, the support and joy of aged parents; the faithful pastor, around whom the affections of his parish had clung, like the tendrils of the vine, (a solemn proof of which we see before us this day) such things some regard as imperfections in the divine government, or as things which God did not ordain. To such people, "clouds and darkness" are round about the throne of God; they cannot see in what way good can possibly result from them; and they cry out in their anguish, with the aged patriarch, "All these things are against us." This brings me to notice,

III. That notwithstanding clouds and darkness are round about Jehovah, and human wisdom sometimes cannot discover the reasons of the divine government, yet there is one thing of which we may be certain, viz. that righteousness and judgment are mingled in all its dispensations. This consoling truth—this, the richest of all assurances, is given in the text: "Righteousness and judgment are the habitation of his throne."

In proof of this, my friends, we have the word of God. "He shall judge the people righteously," "He shall judge the world in righteousness." Aside from distinct declarations of the fact, we may infer it with certainty

from the well known beneficence of the divine nature. God is merciful, and just, and good. "God is love," and love worketh no ill. "The Lord is good to all, and his tender mercies are over all his works." It is said by one of the prophets, that he "will not cast off forever. That though he cause grief, yet will he have compassion according to the multitude of his mercies; for he doth not afflict willingly nor grieve the children of men." It is declared by another prophet, that "he delighteth in mercy." Now it is not possible that a being of whom all this can be truly said, can permit evil to afflict his creatures, without designing their good by it. Again, we know from human experience, that the afflictions which men suffer on earth are designed for their good. The afflictions suffered by the Psalmist, he expressly assures us resulted in producing his good. The case of Jacob, to which we have already referred, most beautifully illustrates the doctrine for which we are now contending. His favorite son Joseph, as he in his ignorance supposed, had been devoured by wild beasts. When his sons went down to Egypt for sustenance, a stern ruler demanded that they should return and bring their youngest brother; and seizing Simeon, he bound and retained him as a hostage, until the younger came. When Jacob hears of this, he bursts forth in the following pathetic lamentation: "*Me have ye bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away. All these things are against me.*" But my brethren, what was the cause of this repining against the allotments of Providence? Jacob did not know, that *righteousness* and *justice* were mingled in these dispensations, which seen by his feeble sight, appeared so detrimental to his peace. He did not know that the hand of God was conducting the whole to advance his happiness. His blindness was the cause of his sorrow—clouds and darkness hid the throne of God from his sight; he did not see the divine agency in any of these events. But when the light of truth chased the darkness and the clouds away, his bosom thrilled with joy—a joy he was obliged to ascribe to the events he at first so sincerely deprecated. That son who he thought had been devoured by wild beasts, was lord of Egypt. That stern ruler who demanded Benjamin, and seized Simeon as a hostage, was the beloved Joseph himself. That Benjamin who was torn away from his father's bleeding heart, went down to Egypt only to hear this ru-

ler declare, "I am Joseph: doth my father yet live?" He who went down to Egypt a slave in the eyes of his brethren, went as an angel in the sight of God, to prepare a resting place for the family, and to save much people alive. This was the history of Joseph as written on the throne of God, which Jacob saw when the "clouds and darkness" round about it were dispelled.

I cannot refrain from referring once more to the history of the celebrated poet whom I have already named, to whom the dispensations of heaven, except in a few lucid intervals, were sources of disquietude and indescribable anguish. He felt what every man must feel, who supposes that an implacable and cruel tyrant sits upon the throne of the universe. I have read of him, that on one occasion he formed the resolution to destroy his life. He called a carriage, and rode to London bridge, with the intention of throwing himself into the Thames. So many persons were passing at the time, that he found it impracticable. He took a seat in another vehicle, and ordered to be driven to an apothecary, of whom he purchased a phial of poison, which he laid beside him, with the intention of returning immediately to his chamber, and swallowing it. On alighting he looked for his phial and found it broken, the contents gone. The clouds were for a moment dispelled, and he saw the throne of God, and read *righteousness and justice* inscribed there—he saw the hand of God in this event; and he went to his chamber, and wrote that inimitable hymn, which, if nothing else had been left, would have handed down his name to posterity.

God moves in a mysterious way
His wonders to perform,
He marks his footsteps in the sea,
And rides upon the storm.

Deep in unfathomable mines
Of never failing akill,
He treasures up his bright designs,
And works his sovereign will.

Ye fearful saints, fresh courage take
The clouds you so much dread,
Are big with mercy and shall break,
In blessings on your head.

Judge not the Lord by feeble sense,
But trust him for his grace,
Behind a frowning Providence
He hides a smiling face.

His purposes will ripen fast,
 Unfolding every hour,
 The bud may have a bitter taste
 But sweet will be the flower.

Blind unbelief is sure to err,
 And scan his work in vain,—
 God is his own interpreter,
 And he will make it plain.

I do not quote this for the sake of amusing my hearers with poetry, but to administer the consolation with which it abounds. Neither do I refer to the case of the unhappy author, because I think it in all respects parallel to that of our dearly beloved brother whose sudden death has called us together; but to illustrate the truth of the text, that to some clouds and darkness are round about the throne of God, but that it is true, that righteousness and justice are the habitation thereof.

IV. The government of God when properly understood, is a source of joy and gladness. This is a fact plainly asserted in the text: “The Lord reigneth, *let the earth rejoice; let the multitude of isles be glad thereof.*” For what reason shall the earth rejoice? Because the Lord reigneth. For what reason shall the multitude of isles be glad? Because the Lord reigneth. The Lord hath undivided dominion—the Lord reigneth in the natural and in the moral world. He doth not share the government of the world with a semi-omnipotent adversary. What is done the Lord hath done.

But why is the government of God a source of joy and gladness? Is it because he permits sin, and death, and misery to exist? No, for if these were the ends of his government, instead of gladness and joy, we should have anguish indescribable at the thought that he reigned. Why then is the government of God a source of joy and gladness? Ans. because he overrules all events for good—because benevolence is infused into every dispensation of his Providence—because nothing takes place without his wise permission—and because he never permits any thing but what he will overrule for the benefit of mankind. There are events which will cause us sorrow, when we disconnect them from the great purpose of God, and view them as Jacob viewed the absence of his beloved son; but when, like him, we see the whole purpose of God, when we see the marks of the divine hand on every event, like him we shall rejoice. “The Lord reigneth,

let the earth rejoice." And here let it be observed that it is the earth, the *whole earth*, that is called on to rejoice—it is the *multitude* of the isles that are called on to be glad because the Lord reigneth. You see from this at once, that the divine purpose embraces the everlasting good of *all* mankind; for why should the whole earth be called on to rejoice at the reign of God, if that reign is to result in the endless destruction of a part? We cannot rejoice at our eternal ruin; and if the government of God shall end in the eternal ruin of any part, the smallest part, of the creatures God has made, it were mockery to call on the whole earth to rejoice because God reigned. In such a case, that would be what would prevent the earth from rejoicing. God "will have all men to be saved;" 1 Tim. ii. 4. and he "worketh all things after the counsel of that will." Eph. i: 11. Every thing, every thing is conspiring, in heaven above, and on earth beneath to that great result. How reasonable then the words of the text, "The Lord reigneth, let the earth rejoice." I should be glad to pursue this subject yet further; but I am admonished to pass to a more direct reference to the solemn event which has called us together.

Our brother, whose voice was heard on the last sabbath within these walls, is no more on earth. His cold clay is brought to that place where his lovely form so often hath been seen. His congregation who have listened with the deepest attention to his accents of love and salvation, now come to drop a tear upon his shroud. The family with which he resided, the relatives from a distance, and one whose case exceeds in tenderness the rest, and whose fond expectations have been dashed in a moment to the ground—these have all come to mingle their sorrows and their prayers. The choir who chanted songs of praise at his ordination to the christian ministry, have sung his funeral dirge. We, his ministering brethren, who loved him for his amiableness and his virtues, who prized him for his talents, who doated upon him for his usefulness, and who in his consecration laid our hands upon him, have now come to lay our hands upon his pall, and discharge the last office that men can do for one another. Solemn, solemn beyond description, is this scene. I entreat the society, the family with which he died, the relatives, this whole assembly, to accept the consolations afforded by the subject I have endeavored to discuss. Believing that God reigns—that though clouds

and darkness are round about him, yet justice and righteousness are the habitation of his throne; and let this assuage a sorrow that otherwise could not be mitigated.

I trust I shall be pardoned if I refer to the melancholy means by which our dearly beloved brother came to his end. It is natural to inquire for the cause of an event so utterly unexpected, the intelligence of which carried astonishment to every heart. He had for a long time been afflicted with a disease, which I am not competent to describe, and which, more than a year since, he informed me would probably bring him to his grave. How far this had an influence on the means of his death, I will not pretend to say. Once or twice of late, in my intercourse with him, I had perceived that his conversation and statements slightly approached the marvellous; and I distinctly recollect telling him, a few weeks since, that he was insane, although all I meant by it at the time was, that his language was extravagant. He had been afflicted, very severely afflicted, for two or three weeks previous to his death, with the prevailing epidemic, which tended greatly to increase the disease of his head, and to render the pains to which he had become accustomed by long suffering, excruciating almost beyond endurance. On Sunday last, although his inability would have excused him, his zeal for the cause he had espoused brought him to this house, and he performed, I know not how vigorously, the regular services. His diseases on Monday were of a more aggravated character; and he supposed himself on that afternoon to have had a fit, as he realized that he had been in a state of insensibility into which he had been thrown when no person was with him. The sensations of his brain were unusual; and he attempted a description of the strange feelings in his head to one of the members of the family. This plain, unvarnished statement contains all we know of his case. The strong probability is, that he awoke during an aberration of reason; and for the conduct of men when the powers of intellect are prostrated, we cannot account. That he was not possessed of reason when the fatal act was done, is as certain, in my apprehension, as inference can make any thing. He had every thing earth could afford to render him happy. In his pecuniary concerns there was nothing to make him uneasy. By his relatives he was regarded with the sincerest affection. The society with which he labored, erred only in loving him too well, and setting

their hearts too much upon him. The family in a neighboring town, in which the affections of his early manhood centered, more than respected him; and while they were waiting his glad entrance to their dwelling, the messenger came to announce his sudden death. His ministering brethren loved him; and I have already declared, that they prized him for his talents, and doated upon him for his usefulness. In addition to the respect which we felt for him as a young man of more than ordinary ability, his amiableness excited a tender regard that adds too greatly to the poignancy of our sorrows on the present occasion. None of these circumstances which I have now stated were hidden from him; he must have been fully aware of them all. The event of his death therefore, must be attributed to an alienation of mind, which his complicated diseases had produced.

In the sorrow which this event has occasioned, you all participate—it has wrung your hearts with an indescribable anguish. Not only this society, not only the relatives, not only his particular friends, not only his ministering brethren, but all that ever knew him, whether friends or opponents in religion, will sympathise with us in our sorrows this day. But among the multitude oppressed with gloom, I see two or three who are whispering, “it was his doctrine that drove him to this. Here we see the dreadful effects of the sentiments he has defended.” The sentiment of our beloved brother was, that the Lord reigneth; and this conviction led him to rejoice. Does any one believe that a firm trust in God’s goodness, a belief that all our earthly afflictions will be overruled for good—that the Lord is good to all and that his tender mercies are over all his works, will make a man unhappy, and unreconciled to God? The thought is preposterous. No one who ever believed this sentiment will suppose it can make a man sick of life; and those who believe it know the influence of it better than those who do not. The deceased was heard to say, but a short time before his death, that he should prefer to suffer the heaviest lot of human ills, while blessed with the consolations of Universalism, rather than possess all the earth could afford, and believe in the horrid doctrines of the Calvinistic creed.

Again, it has been said, that our departed brother had been convicted of the falsity of his doctrine at the late four-days meeting in this place; and that the thought of

having been engaged in preaching error, drove him to desperation and death. These misguided sectaries are blind, or they would see that they had refuted themselves. For how, if the man had been brought to see the falsity of his doctrine, and had been driven to desperation by the thought of having preached error, how we say, in that case, can it be true, that the influence of Universalism caused the deed? Men must be driven on by a blind fatuity, who are the authors of an absurdity so highly preposterous. It is true that our friend attended the late four-days meeting in this village; and it is also true that he came home dissatisfied with what he saw and heard; and that he hath left us his testimony, almost his dying testimony, against such meetings, and the doctrines inculcated at them. I have already referred to the circumstance, that on the last Sabbath, depressed by sickness, with an imprudence that his zeal only can pardon, he performed the regular services in this house. It was the 25th of December, the supposed anniversary of our Saviour's birth. His sermon in the morning was a happy reference to that event, from the words of the angel, Matt. i. 21, "thou shalt call his name Jesus, for he shall save his people from their sins." In proposing his subject, he said, "There are two points of doctrine which demand our attention, and embrace the whole subject of our discourse: 1. Who, or how many, are Jesus's people? 2. Will he through the power of God completely perform the work of saving his people from their sins?" He proceeded to show that all people belong to Christ, and brought forward a full share of quotations from the word of God to prove that fact. On the second part of the division,—“will Jesus accomplish the purpose of his mission,” he was peculiarly happy. He said, “should any one doubt this, let him seriously inquire, what is there to hinder the salvation of the world? Would a good man, who hates sin, and loves righteousness, throw obstacles to the way? Would holy angels? Would Christ Jesus himself? Would Almighty God? No: God wills all shall be saved, in conformity to which Christ came to save them: angels rejoiced when the Saviour was born: the saints in heaven are glad when the sinner turns from his sins: and saints on earth pray that all may turn to the Lord, and obey him in righteousness.” In concluding he said, “we may rest assured that Christ will save his people from their sins, which people are all mankind.” On the afternoon he

preached his last sermon. It was from the words of Jeremiah, Lam. iii. 39. "Wherefore doth a living man complain, a man for the punishment of his sins?" In this sermon he says, "we think the scriptures, when properly understood, no where teach the doctrine of endless misery, therefore, we do not feel it our duty to preach it. But we feel it our duty to preach against it, as an error which has been the occasion of more mischief and misery in the world, than all others together." These quotations from his last two sermons, fully and unanswerably settle the character of the report which has been put into circulation.

I am warned by the length of time I have occupied, to bring this service to a close. What shall I say to the mourning relatives here present? I stand too much in need of consolation myself to discharge faithfully the duty of dispensing it to others. I know that one of the kindest of sons has fallen—a generous, faithful brother. To allude to the situation of one whose hopes and heart were bound up in the welfare of the deceased, and who comes to this house afflicted and broken down, is a duty that my weak heart disqualifies me to perform. I commend the mourners one and all to the consolations of the religion of Jesus Christ. The family in whose bosom the awful event occurred, deserves our sincerest sympathy and commiseration. I pray God to reward them for all their sacrifices in the great cause of universal love, and for their labors and services since the solemn transaction.

I cannot persuade myself to close, without addressing a few words to the members of the society in this place. Brethren, I have been with you in your joys, I am now with you in your sorrows: I found you faithful then, I hope to find you faithful now. You have met with a great loss. In him whose death you mourn, you were all united; and you never cherished in regard to him any other fear, than that you should lose his labors. This fear has come upon you in ten fold severity. Your faith blooms the most brightly when darkness reigns around. Remember the last sermons your departed pastor preached. I know you cannot refrain from mourning, but you must not despond. God will send you another pastor, and fill the breach he has wisely broken down. Let this event bind you the more closely together. Every one must fill his place, and do his duty, and your prosperity cannot be hindered. Your ministering brethren will stand ready to assist you, in every way consistent with their paramount duties to the societies with which they are connected.

Brethren, be united, love one another,—let the tears that are shed on this occasion cement you together in one body. Be sober, be vigilant. Be steadfast, unmoveable, always abounding in the works of the Lord.

I trust this assembly will see in passing events, a lesson on the instability of human hopes, on the vicisitudes of life, the uncertain nature of earthly things, and the necessity of setting their affections on truth, and virtue, and immortality. Lord, teach us so to number our days, that we may incline our hearts unto wisdom. Turn our feet to thy testimonies, lead us in the way of life, and at last bless us, and all mankind, with incorruption and immortality, through Jesus Christ, our Lord and Saviour, Amen.